



Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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PREMIUM TRACT.

The duty of Professors of Religion to consecrate their property to the spread of the Gospel.

Ye disciples of the Lord Jesus Christ, your Saviour has set up a church in this world, has promised that the gates of hell shall not prevail against it, and that it shall one day embrace all nations; and calls upon you to consecrate your property to the diffusion of that Gospel, by which he brings men into his kingdom, and makes them happy. Will you hear me while I offer a few arguments to induce you to obey him in this reasonable requisition. I will enter upon the point without detaining you a moment, and when I have done, you must act as you think proper.

The first argument is, that "the earth is the Lord's, and the fulness thereof," and hence he has a right to make this draft upon you. If I fail to establish this point, you may lay down the book, and not read another line. You acknowledge God as the Creator of all things. Here I found his claim; it is prior to all others. He who built all worlds, and peopled them, and gave that people all their good things, may make a demand upon them, to any amount, with the certainty that it cannot be protested. His are all the "beasts of the forest," and "the cattle upon a thousand hills." The same is true of your silver, your merchandize, your children, your servants, and all you have. If not, then name the good thing that you can be sure will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours to-morrow. Dare you name nothing? Then whosoever they are, they surely are not yours. For he who has nothing that he can hold a day, has nothing but what is borrowed. And if the good things you possess are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have *had* nothing, if God had not made it; but we could have *kept* nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings and had flown away. It was the blessed God that watered our fields, and gave success to our commerce, and health to our children; that guarded our house

from fire, and our lives from danger; else we should have been beggars, or should years ago have perished. How many, once as wealthy as you, are now poor; or as healthy as you, are now in the grave; had a home as you have, but it burned down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the kindness of God, that saved to you what you have? May he not then claim as much of your wealth as he pleases?

But I am not through the argument. God has never *alienated* his rights. He has suffered Satan to be styled the god of this world, the prince of the power of the air; but he owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, are not a foot of them his. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God never has renounced his right to dispose at pleasure of all that we may term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, for ever.

Hence we can serve God only with what is his already; what he has never alienated. "Of thine own we give thee." Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, appropriate otherwise than as he shall command us.

But I have not done. God has often *asserted* his claim to what we term ours. Once he claimed the whole world, and by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of *another*. When he burned the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience, of foe and friend, his claim to be served and honoured, in every valley that he had made fertile, and by every people whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the kingdoms of men, as sections of his own empire, to which he will send other rulers, and other subjects, whenever he shall please. The desolating pestilences, by which he has dispeopled towns and cities, and the thousand nameless sweeps of death, written in our gloomy history, had all their commissions from heaven, to take back the life, and health, and comforts, he had loaned to men. There was one kingdom we read of, whose whole

population went seventy years into bondage, because their land had not been allowed to keep its Sabbaths, and they had not paid their tithes, and emancipated their servants, at the appointed Jubilee.

The storms that have wrecked our merchandise, and the fires that have devoured our cities, and all the *misnamed* casualties that have ruined our fortunes, have been so many claims, put in, by the rightful owner of all things, to what we had appropriated too exclusively to our own use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun;" but let us not deny, that God is "known by the judgment that he executeth." Will he not, by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with the talents that he loans, he shows that one unchangeable law of his kingdom is, that he never alienates what was once his own.

I shall not offend the good man, when I claim, that this has been a *disastrous* because a *disobedient* world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon this world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wise and happy. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again, "There is that withholdeth more than is meet, but it tendeth to poverty."

It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had fallen, or more genial our sun, or more gentle our breezes, or mild our winters, or fertile our soil, or healthful our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed, or he would have "filled our barns with plenty," and caused our "presses to burst out with new wine."

As the churches shall wake to their duty, and give the world the Gospel, I hope, and if infidelity scoffs, still I will hope, that much of the curse will be removed from this ill-fated world, and God kindly "stay his rough wind, in the day of his east wind." How many of its plagues will be cured, its wars prevented, its heaths made fertile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, none but God can know. I cannot believe, that when we shall do as he bids us, he will so often rebuke us. When we cease to waste his goods, he will allow us to continue longer in the stewardship; when we shall be faithful in the few things, he will make us rulers over many things.

If you will now consider me as having established the divine claim, to you, and all that you have, I will proceed to offer the *second* argument: which is, that Christians, who have the means, should contribute to disseminate the Gospel, be-

cause they are heirs of God, and joint heirs with Jesus Christ. They belong to that kingdom which the Gospel was intended to establish. This fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Then it seems God and his people have but one interest. Hence, when he commands them to spread his Gospel, he but bids them buy themselves blessings, bids them foster their own interest, and make their own kingdom happy. The Christian has by his own act identified his whole interest with that of the church of our Lord Jesus Christ. If God is honoured, he is happy; and God is honoured in the salvation of sinners, and in the joy of his people. Hence God can command his people to do nothing but that which will bless themselves.

Now, when did you know of a king's son, who would not joyfully expend his father's treasures, to enlarge, and strengthen, and beautify the kingdom to which he was heir? He thus polishes his own crown, and blesses his own future reign. What believer has not the same interest that God has, in lengthening the cords, and strengthening the stakes of Zion? He is one of the little flock, to whom it is his father's good pleasure to give the kingdom. He is to be a king and a priest to God and the Lamb for ever, and has he still an interest distinct from his heavenly Father? If not, he will hold all he has at the control of God. He will need only to know his duty, and will perform it most cheerfully.

The *third* reason why Christians, who have the means, should contribute to disseminate the Gospel, is, that *they are merciful, as their Father in heaven is merciful*. Over that mass of misery which the apostacy has produced, their pious hearts have long bled in sympathy. And their charity is not of that kind that it can content itself with saying, "Be ye warmed and be ye filled." They have read, and have strongly felt that cutting interrogation of the apostle, "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And there is no man so needy as he who has not the bread of life. The *good man* would render all men happy. His charity is warm, like that which beat in the heart of the Son of God; and to do his duty is his meat and his drink. This makes him like his Master; and to this he aspires. He cannot hope to rejoice eternally in the achievements of redemption, unless, moved by the same pity for the miserable that he felt, he is prepared to come up promptly, and offer the Saviour any service he requires.

I appeal then, ye disciples of Jesus Christ, to the kindness of your heart, when I ask you to contribute of your wealth, to render the world happy. Would you not cure some of the plagues that sin has generated, and that have so long preyed upon the blessedness of man? Would you not quench the funeral pile, and save the young, and beautiful, but infatuated widow, that she may nurse her imploring infant, and live to rear it up to life! Would

you not free one half of the human family, the female sex, from that servitude to which paganism has subjected them! Would you not snatch ten thousand infants from the altars of devils, where they now lie, bound and weeping, waiting till you speak a word of mercy for them! Would you not teach the vast herd of idolaters, that there is a kinder, and more merciful God, than those they worship? Would you not break in upon the delusions of the false prophet, and tell his misguided followers, that you have read of a holier heaven than they hope for? Would you not file off the chains, that have been fastened, so many centuries, upon poor afflicted Africa? Would you not stay the progress of war, and save the thousands that are marching, warm and weary, toward the field of death? Oh, would you not, were it possible, bring back this base world to its home and its Maker? Have you then a purse, into which God may not thrust his hand, and take thence what he has there deposited, with a view to make this wretched world happy?

Bear with me ye followers of the Lamb, a little longer, and I will say that you have *covenanted to be workers together with God*, in achieving the purposes of redemption, and must now employ your energies, to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact; and you pledged in that hour your prayers, your influence, your farm, your merchandise, your purse, your children, and all that you have. And heaven has recorded that vow, to be brought up against you, if it be violated, in the day of retribution. It was wholly at your option, whether you would enter into that sweeping covenant, whether you would swear; but you have entered, you have sworn, and cannot go back, you then relinquished for ever your personal rights, and have had, ever since, but a community of interest with God and his people. Now, God is employed in doing good, and his people too, if they are like him. How then will it correspond with your oath, to stand aloof from the calls of the church? and disregard the command of God? and let the waste places lie desolate? and let the heathen die in their pollution? and let the captives perish in their chains? and let almost the whole of that territory, purchased with the blood of the Lord Jesus Christ, lie under the usurped dominion of the prince of hell? and let a whole condemned world go on to the judgment, with all this blood upon it, unsanctified? Oh! how will your broken vows rise and haunt you, in that day when the wealth you have saved shall be weighed in the balance with the souls it might have been the instrument of redeeming.

I offer you one reason more. You have been sanctified, as you hope, through the truth; and hence have *some experience of the value of that Gospel*, which we urge you to promulgate. Once you were ignorant of God, and were unhappy. You were in somewhat the same forlorn condition with those whose cause I plead; you had forsaken God, the fountain of living water, and had hewn out to yourselves broken cisterns, that could hold no water. And you remember that dark period. Your mind travelled from object to object, through all the round of created good, and in search of blessedness, found no end, in wandering mazes lost.

And there is a world of intelligent, immortal beings, seen panting and weary in the same fruitless chace. It was the blessed Gospel that arrested you, and saved you. Your headless steps it guided; your dark mind it enlightened; your erring conscience it rectified; your insensibility it aroused; your hard heart it softened; your selfishness it expanded; your pride it humbled; your wayward course it changed; your covenant with death, and your agreement with hell, it disannulled. And here you stand, redeemed, regenerated, your whole character changed, and your final destiny altered, through the influence of the blessed Gospel. The curse is removed, you are a child of God, and an heir of glory, and shall one day see the King in his beauty; *and the Gospel has done it*. It has given you peace of conscience, joy in the Holy Ghost, a firm hope of heaven, and the soul-reviving assurance, that all things shall work together for your good, till you rise to be where Christ is, behold his beauty, and rejoice in his love for ever.

Now the question is, whether you will contribute of your wealth, to save those who are perishing, as you so lately were? I now plead with you by all that religion has been worth to you, by all the joys it has brought you, by all the woes it has cured, by all the hopes it has raised, and by all the transformation it has wrought in your character and your condition. For what price would you return into the darkened, and dreary, and hopeless condition in which the Gospel found you? For what would you barter away all the delightful prospects that open before you? and calculate on no more precious sacramental seasons? no more communion of saints? no more delightful hours in your closet? nor Pisgah views of the fields of promise? nor fellowship with the Father, and with his son Jesus Christ? At no price would you part with these? Then know how great are the blessings which you have it in your power to confer on those who are perishing for lack of vision.

Do you say, they can purchase the privileges of the Gospel, as you have? No, they will not. They know not their value; and will die in their sins, ere they will give a shilling for the light of the Gospel. Not the whole of India, if it would save them all from hell, would be willing to support a single missionary.

Will God send them the Gospel by miracle? No, he once did thus send it to those who are perishing for lack of vision. We know our duty, and God will require it of us. Can we meet the heathen in the judgment, if we have done nothing to promote their salvation?

I will plead no longer; but let me tell you, in parting, that when you shall see the world on fire, your wealth all melting down, and those who have perished through your neglect, calling upon the "rocks and mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the lamb," and shall know that you might have been the instrument in saving them, there will be strong sensations. If you are saved yourself, and you cannot be if you remain indifferent to the salvation of others, you will wish a place to weep over your past neglects, before you begin your everlasting song; and if lost yourself, then indeed there will be weeping and wailing, and gnashing of teeth for ever!

FROM THE MISSIONARY HERALD.

SANDWICH ISLANDS.

MAUI.

STATION AT LAHAINA.

A letter from Mr. Stewart, to the Corresponding Secretary, comprises the principal events of the Mission down to October 1824. Although we have received intelligence from that region much later, we make the following extracts in continuation of the Journal.

Honoruru (Oahu,) Nov. 15, 1824.

BELOVED SIR,

The duty of preparing the public record of the station at Lahaina, for the last three months, was assigned to me. I had intended to transmit it in the usual form of a Journal, but two existing circumstances—the impracticability of copying the minutes of that period in time for the present opportunity of sending to America, which may be the last for many months, and the like impossibility of obtaining the signature of my beloved colleague, from whom I am separated, by my visit at this place, to a joint communication,—induce me to choose the form of a letter. These facts, with a knowledge of the short time allowed me for the preparation of my document,—a very few hours only,—will excuse, I hope, the brevity of this quarterly statement.

The latter part of August was marked by two incidents of more than ordinary interest;—by the marriage of Stephen Popohee,* on the 22nd of that month, to Pahatu, a near relative of the head man of Waitapu, a village of Maui, visited by Mr. Bingham and Mr. Richards, in the summer of 1823; but more particularly by the *public fast* enjoined on the chiefs and people by Kaahumanu, on account of the insurrection and war at Tauai, and observed on the 27th. The following is an extract from my journal, dated on the evening of that day.

Public Fast proclaimed by Kaahumanu.

"A proclamation of the fast and its design, was fully made last night throughout the district, and the strictest orders given against eating, cooking, fishing, bathing, playing in the surf, drinking rum, singing, dancing, and every thing, except prayer, and the exercises of the Gospel. Externally, it has been a sacred day. The most uninterrupted stillness has every where reigned. Not an individual of any age has been seen in the ponds or in the surf, not a canoe on the ocean, not a laborer in the field. From day-break till sunset, the stillness of the grave has rested on Lahaina, while the smoke of a single fire has not been seen to rise from the most remote retired situation. At 9 o'clock, we met the chiefs in a grove of kou trees, where we used to hold worship before the chapel was built, and with them an audience of nearly, if not quite, 1,000 people. Mr. Bingham, (who was with us at the time,) preached an appropriate sermon. We did intend holding the afternoon service at the same place, on account of the multitude assembled, but a shower of rain made it inconvenient, and the second sermon was preached, to a full

congregation in the chapel. Toward dark, a herald went through the settlement, giving permission to the people to kindle fires, and partake of refreshments. This is the first public fast, according to the word of God, and the usage of christians, observed by the natives of these islands; and is the more worthy of remark, from the fact, that the first suggestion of the propriety of a thing of the kind, was from the chiefs to the missionaries, and not from the missionaries to the chiefs."

Commemoration of Keopuolani's Death by the young Prince and Princess.

"This commemoration of the death of Keopuolani has been very inconsistent with what we believe to have been the character of that lamented woman. The commencement of it we witnessed, partly from curiosity, and partly from respect to the princess; but finding that the whole arrangements were under the direction of persons least calculated to conduct them with propriety, and perceiving that the more innocent ceremonies were giving place to songs and dances of licentiousness, evidently offensive to the more enlightened of the chiefs and people themselves, we took our leave, with feelings of grief that the memory of one they so justly honored, should be perpetuated by scenes of dissipation and debauchery. Many thousand persons were assembled to witness the celebration, and join in the most heathenish parts of it. The place selected for the occasion was the very spot where she died, the grove in which she had so often worshipped God, and from which, after the exercises of a christian burial, she was conveyed to the mansions of the dead.

"The spectators forming an immense mob were kept several rods from the low fence inclosing the grove, by sentinels, and a file of armed men, leaving an open passage to the gate of the fort, a few rods distant. When we reached the grove at 11 o'clock, the processions were nearly ready to move, the principal chiefs,—Kaahumanu, Hoapirihahione, &c. were there, but without any preparation of dress, for which they gave the reason, that it was only "the play of children," referring to Nahienaena and the prince. A long mahogany table, with circular ends, was spread and well set with china, glass, &c. for thirty persons, having sofas covered with purple at the head and foot for the princess and her brother. The rest of the seats were large crimson chairs from Canton. Behind the sofa of the little girl, fine mats, covered with beautiful native cloth of a variety of colors, were spread, on which Nahienaena and the queens were to be set down from the processions. Eight fine looking men, in the best style of the native costume, stood around, each bearing a *kahile*, about thirty feet high, and two feet in diameter at the feathered end,—of crimson, green, black, and white feathers. On the north side of the table was a platform two feet high and thirty feet long, covered with a vast quantity of native cloth;—of which also a kind of throne was formed in the middle, as another seat of honor for the princess. At a short distance from the table, on the south side, the stewards and servants, amounting to 50 or 60 persons, were regularly arranged, with immense quantities of provision in calabashes handsomely ornamented with green vines and leaves, nets and tassels, of white, crimson, green, and yellow cord.

"Groups of dancing and singing females, inclu-

* A native young man, who was educated at the Foreign Mission School, at Cornwall, and embarked with Mr. Stewart, and others at New-Haven.

ding many hundreds, surrounded the grove, to whom the servants and others, within the enclosure, sung in response. Kinau, a daughter of Tamaeanea, and one of the queens of Rihoriho, was the first important personage, having a part in the sports who made her appearance. She was wrapped in such quantities of native cloth, as not to be able to move a step without assistance. She had a supporter on each side, and a number of attendants preceded and followed her, bearing the ends of her drapery. As soon as she was seated, Kekaunohi, another of the queens of Rihoriho, came very much in the same manner; after which, the gates of the fort were thrown open, when the prince, preceded by a guard and drum, appeared in a handsome suit of purple cloth, trimmed with gold, wearing a dirk, &c. &c.; next to him came a young female chief, singing and dancing, and dressed with much taste in the native style; and immediately after, the princess also, in a native dress, seated on native cloth, of more than a hundred thicknesses, and borne on the shoulders of a dozen of her chief men. She was shielded from the sun by large Chinese umbrellas of rich damask, and surrounded and followed by several of the larger kahiles, as the insignia of her dignity. She was thus carried from the fort to the grove several different times, after a slight alteration in her dress and attendants, while the air rung with the shouts of the multitude, and with songs in her praise. Many became much intoxicated before they left the table, which was not till five o'clock. All the chiefs of whose religious character we entertain a favorable opinion, fully condemned the proceedings of this day. Many of them were evidently much dispirited by them, but said, 'The prince and princess had no superiors, and could not be controlled in their amusements.'

Idolatrous Sacrifice.

In the early part of October, we were called to lament a greater departure from the path of rectitude and piety in our little pupil Nahienaena, than at any former period. She is so young, however, that her actions are rather to be attributed to her wicked household, than to herself.

On the 5th ult. she left Lahaina for a village belonging to her, eight or ten miles south of that settlement. Her ostensible reason was, to visit her possessions there; but her real motive, to sacrifice to her former gods. Of this we had some intimation, and, accompanied by the governess, I followed her and remained a day, in order to prevent any thing of the kind. But she appeared so well, and gave such positive assurance that she had no intention of "kindling a fire to the devil," that after a solemn conversation with her, I returned. Much to our sorrow, however, she was guilty of the abomination, and in it forgot the God of her mother. The priest would not sacrifice at Lahaina, because, to use his own words, there was "too much praying to Jehovah there," for the success of his rites.

A Company of Praying People.

To us the evil was made productive of early and happy fruits. As soon as the next day, we learned that not even all who had accompanied the princess, had "bowed the knee to Baal." Four or five, including the young queen Kekaunohi, entirely refused to countenance, or take any part in the sin; and while the sacrifice was making,

joined in singing hymns, and in prayers to Jehovah. Their answer to every importunity, and every threat, was, "Jehovah is our God. We have cast off the false gods of former days, and we will not turn to them again. Jehovah is the God of us." While commending the conduct of these individuals, we discovered that they were only a part of a number, who were known by the epithet of "*Praying Men*," because they were in the habit of family and secret prayer. We immediately sought them out, and made arrangements for holding a regular weekly meeting with them for their encouragement and instruction. On the 8th ult. only two days after the sacrifice, we assembled with them for the first time. In my journal, I find the occasion thus noticed.

"At 4 o'clock this afternoon, we met the *poupe*, or 'praying company,' consisting of twelve men and lads, and one female. We have never yet among the heathen had so interesting a season. We felt that it was a new day with us, and the beginning of a happy era in our congregation. After a hymn and prayer, we stated the object of the meeting, that it was to learn who prayed to Jehovah, and loved Jesus Christ the only true God, that we might pray together, and pray for them who were led captive by Satan at his will. Mr. Richards then asked the oldest man present apparently about 30 years of age, a few questions, such as the following: 'When did you first hear the word of God?' Answer. 'At the time Mr. Ellis first preached to us.' 'What did you think of it?' Ans. 'I had no thoughts about it.' 'When you first had thoughts on it, what were they?' Ans. 'They were evil. I did not like the law of God, for my heart was set on every wicked thing. I loved every sin, and was wicked in all my ways.' 'When did you begin to think more favorably of the true religion?' Ans. 'When I came to live at Lahaina, after the king sailed for England.' He then stated, that it was by coming to the chapel, that he began to love the word of God; that now his love for it was very great; and that he hated all his former ways, and loved every thing that was good; adding, 'Great is my compassion for the dark hearts that have been kindling fire to their old gods, and strong is my prayer that God will forgive their sin, and send them his Holy Spirit.' In his whole statement there was a simplicity of language and manner, and an artlessness and sincerity, that evidently affected the hearts of all present. Our christian sensibility was deeply touched. His countenance and gestures spoke even more for him than his words, and we could but entertain very favorable hopes of his case. The meeting was closed by a prayer and doxology. We called on Puaaiti to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah!' his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten; it touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious spirit.

One such hour, one such testimony to the efficacy of the truth; to open the eyes of the blind, to turn from darkness unto light, and from the power of Satan to God, repays us ten-fold for all our sacrifices, and makes us more than willing renewedly to endure the toil, the privation, the care, the hundred known and unknown trials that sap the spirits and the constitution of a missionary in a pagan land. At such times as this, could the continents and the oceans that separate us from the sight of the people of God, be thrown into the back ground for a moment, leaving these actors and these scenes to speak for themselves, they would feel more than compensated for all their liberality, and all their exertions to have the everlasting Gospel preached to the heathen; and, giving thanks to God, would rejoice in renewed efforts to evangelize the world. If the poor blind Puaaiti is the only one of this nation, who has gained a true and ready access to a throne of grace, and knows the breathings of the spirit that cries 'Abba, Father,' O at how cheap a price has his immortal soul been purchased by the American churches."

Yours most respectfully and sincerely,

CHARLES S. STEWART.

In the preceding letter, mention is made of an idolatrous sacrifice offered by the young princess Nahienana. In a letter from Mr. Richards to the Assistant Secretary, dated on the last day of the January following, a more pleasing view is given of her conduct and character. The passage to which we refer is the following:—

The little princess never appeared so well as now. She attends the female prayer-meetings, and even takes part in them. Those, who have heard her pray, say she excels all the native females they have heard. She is inquisitive in asking questions, and proposes many of a very interesting character. It is only within the last two months, that she has appeared so well.

With respect to the progress of religion at Lahaina, a year ago, Mr. Richards says:—

I think there are now not less than seventy praying persons in Lahaina. In the morning, as I walk along the little streets, I hear the voice of prayer in every direction. A week from next Sabbath, two persons will be propounded to the church at this station, viz. Puaaiti and Tauawahine. They will probably be received into the church on the first Sabbath in July.

The reader will scarcely need be reminded, that one of those mentioned above, as candidates for admission to the church, is the blind man, whose appearance, while addressing the throne of grace, is so well described by Mr. Stewart.

ON THE STATE OF RELIGION IN FRANCE.

To the Editor of the Christian Observer.

THE inclosed extract from Mr. Carey's "Journal of a Tour in France," relative to the state of religion in that country, appears to me so generally interesting, that I solicit its insertion in your pages. H. D.

"We had observed in our journey from Avignon, all through Provence, and as far as Carcassonne, in Languedoc, a great number of crucifixes standing by the side of the road; and in the towns and villages some had lately

been erected, and old ones replaced. The churches were repaired and newly ornamented, and attended daily by crowds of both sexes. From Carcassonne to Bourdeaux we did not see a single new cross, or any others, except now and then one broken and lying on the ground in decay. The churches in the towns, too, appeared neglected, and sparingly decorated, and the majority of those who frequented them were women. The Catholic religion is calculated so strongly to impel its votaries to manifest their piety by these outward and ostensible symbols, that wherever it is sincerely professed, they must of necessity appear: therefore, in all Catholic countries where they are not to be found, it may be fairly considered as indicating an absence of religious feeling in the community. French people themselves always speak of their defection from Christianity as being the work of the Revolution; but the mischief was of an older date. The higher classes had not for years attempted to conceal their infidelity: they affected to consider religion merely as an engine of state, to keep the common people in order; and it cannot be a matter of wonder, that by degrees the common people should adopt the opinion, that they were as well able to do without religion as their superiors. Scraps of infidelity, sarcasms on the priesthood, and sneers at revelation, were disseminated amongst them with indefatigable industry; and unfortunately they had no armour to repel these insidious attacks. Ignorant of the grounds of their belief, they scarcely knew the contents of the Bible, but by the ridicule that was levied against it. Wherever the Bible is in the hands of the people (which it may truly be said to be, when it is printed in the language of the country, sold openly in the shops, and read publicly in the churches,) Christianity stands on its own basis: the waves may beat, and the winds blow, but it is built on a rock not to be shaken. The Bible is in itself a tower of strength; and although individuals may be drawn aside, yet it appears almost impossible that a whole nation should lose their faith, supported by such a bulwark. The French had it not, and their faith had given way. Sapped by degrees, no apparent change took place in their morals. The power of habit, the long established rules of society, originally grounded on Christian principles, the restraint of public opinion, and the fear of the laws, prevent any great aberrations in individuals whilst these ties remain undisturbed; but put them in a moment aside, break through established habits, the curb of opinion, and the fear of the laws, and then the mischief will stand bare and naked. The Revolution did all this; and the horrid and unexampled

atrocities that ensued, proclaimed the people devoid of Christianity as loudly as they did themselves when they renounced their Saviour, and bowed the knee to the goddess of reason.

"We were in Paris in the year 1802, soon after the Government had deemed it expedient to re-establish the forms of Christianity; and I observed a curious inscription on the door of the church of St. Roch, purporting, that on such a day, the French nation would recognize the immortality of the soul. It appeared to me, then, that a total indifference to religion discovered itself even in the very act of resuming its ceremonies. The eyes of the people had been opened to the errors and superstitions of the church of Rome, which had been exposed and ridiculed. If a religious sentiment had really actuated the rulers of the land; they would have considered, while it was yet in their power, whether a creed more enlightened and conformable to the doctrine of the Scriptures might not be adopted. I have been told that the Directory had it once in contemplation to establish some form of Protestant worship; but a man of great weight, La Reveillère, opposed the measure strenuously; for being, unhappily, a bigoted Deist, he was very anxious to impose his own dogmas on the nation. The rest were afraid of a second edition of the goddess of reason; and therefore, to cut the matter short, voted for the restoration of the ancient church with all its imperfections on its head,—a most unfortunate decision! Not only religion itself had been vilified in the eyes of the people, but its ministers had also been rendered odious; not as being bigots, superstitious fools, and blind professors of a blind faith, but as being impostors, impostors by trade, who, for worldly purposes, promulgated, and endeavoured to impose on the belief of others, doctrines which they themselves held to be false. Now, there were unprincipled men amongst them, who, by boasting of their infidelity and past hypocrisy, justified the accusation; and the notoriety of its truth, in these acknowledged instances, gave countenance to the opinion that it was true in all. The priesthood was thus deprived of the accumulated respect of ages, and loaded with obloquy; nor could the people be easily brought to listen with reverence to a body of men, whom they had been so sedulously taught to regard with distrust and abhorrence. Under these disadvantages, it is not so surprising that religion should be slow to revive in France, as that it should revive at all: however, it has revived, though partially. In some provinces the whole population display a spirit of devotion that might shame their more enlightened neighbours;

whilst, in others, the men appear to take no interest in the subject, but to consider it as an affair of the clergy, whom they employ as agents to settle their accounts with Heaven in the best manner they can, without their own personal interference: but the women discover every where a pious zeal that does honour to their sex; and the leaven in their hearts may, perhaps, be mercifully designed to spread by degrees, its kindly influence through the whole mass."

CHOCTAW ACADEMY.

The Board of Managers for the General Convention of the Baptist denomination have established a missionary station for the religious instruction of the Choctaw youth, sent by the chiefs of that nation, to be educated in Scott county, Kentucky. The school is located at a place called the Blue Springs, about a mile from Great Crossings, and is called the Choctaw Academy.

The Rev. Thomas Henderson is appointed missionary and teacher, and has already twenty-one Indian boys under his care. The expenses of this establishment are principally defrayed by the Indians themselves. In a treaty made by that nation with the United States, it was provided, that in consideration of lands ceded by them, a certain annual amount should be appropriated by the United States for twenty years, to be applied to the education of their youth. The Indians have selected this number, and sent them to Kentucky, for the purpose of receiving a better education than they could be expected to receive in their own nation, and to habituate them to the manners and customs of civilized society; and have expressed their wish to the government that this annual appropriation shall be applied to the expense of their maintenance and instruction. The number will probably be increased to about forty.

The course of instruction is to be, the English language grammatically—writing—arithmetic—surveying—geography—history—natural philosophy—vocal music—and the principles of the christian religion. Mr. Henderson is much devoted to the work in which he is engaged. He has received instructions from the Board relative to the moral deportment of the youth, especially requiring a sacred observance of the Sabbath, regular attendance on the worship of God, and a prohibition of the use of ardent spirits among them. He is authorised to receive into the school an equal number of white children to be associated with them, provided a strict equality shall be observed, and in no case whatever, distinction be shown in favor of the whites; and provided also that no expense shall be incurred by the Board on their account.

A Committee is appointed, consisting of the Rev. Dr. Fishback, Rev. Jacob Creath, Hon. John T. Johnson, William Sugget, Esq. and Benjamin S. Chambers, Esq. to examine the school, and report to the Board at least once every six months. It is also made the duty of Mr. Henderson to report in like manner, at least once in every three months.

These little sons of the forest already begin to commit hymns to memory, and take great pleasure in singing them to regular tunes. They look

to Mr. Henderson as to a father, and manifest a strong affection for him as their adviser and guide. It is greatly to be hoped, that the grace of God will be poured into their hearts, which, with the instruction they may receive in civilized society, will prepare them for the most influential and important places in their nation, and enable them with great advantage, to propagate the Gospel among their brethren. Let every friend to the cause of God unite in prayer for his benediction upon them.—*Latter Day Lum.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 18, 1826.

THE SPREAD OF THE GOSPEL.

It will be recollected that a premium was awarded not long since, to the Rev. DANIEL A. CLARK, of Amherst, Mass. for writing a Tract on "The duty of Professors of Religion, to consecrate their property to the spread of the Gospel."—The Tract has been Stereotyped and published by the American Tract Society, and can be had at their Depository, No. 3, Cedar-st. New-York. In this number, our readers are presented with a copy of it. May the disciples of the Lord Jesus Christ, to whom it is addressed, read and understand it, and then act as conscience dictates. Let the disciples of the god of this world, read and understand it, and then "render unto Cesar the things that are Cesar's, and unto God the things that are God's."

PRAYER FOR COLLEGES.

Let it be remembered that the 27th of February will be observed as the Anniversary for a concert of prayer for Colleges. Feeling the importance of agreement "touching this one thing," and fearing lest some should forget to observe it, we would again invite our readers to a consideration of the momentous importance and interest of this subject. If it be admitted that our God is a hearer and answerer of prayer; if the christian distrusts not his own experience and God's covenant,—that he will bend with a listening ear and a yielding heart to his importunities, will he need the aid of persuasion to enlist on this occasion?

Did every one know how to estimate a revival in a College; could he span at a glance the magnitude of the blessing, nay, could he come at it by calculation, methinks we might count in every christian a champion, who would come to this season of prayer with the sinews and perseverance of a Jacob. But the importance of the duty is really incalculable. No computation, no detail of considerations, can swell our conceptions to a view of the power and influence of an outpouring here, upon our seminaries of learning. Contemplate our Colleges for a moment as the nurseries of our counsel-men, our leaders and rulers. Compare them in their relation to the dominion of our Redeemer and the interests of the church militant, as you would so many military and naval schools, from whence issue your Generals and Commanders, to the physical power, safety, and glory of your country. Let the christian reflect, that here he detects concentrated as it were into a focus, the intellect, the moral force, the power, (for knowledge is power,) of a nation. That upon this depot of the elements of his country's character and happiness, this focus from which are to radiate the beams that are to give society its hues and shades, he is about to importune the blessing of heaven. With these considerations in thy hands, proceed to the throne of

grace, and from a heart dilated with the magnitude of the cause, pray; and from the God who heareth in secret, wait your reward.

THE EMPEROR OF RUSSIA.

Late arrivals have brought news of the death of Alexander, Emperor of the Russias. He died at Taganrock, after a few days illness, of an erysipelas. The intelligence reached Paris on the 18th of December. Alexander was born December 23d, 1777; and ascended the throne March 4th, 1801. His brother, the Grand Duke Constantine, now Viceroy of Poland, inherits the throne of Russia.

With what emotions the church should behold this event, whether with anticipations of better or worse, hope or fear, is now but matter of conjecture. The character and policy of his successor, in his new situation, are yet to be developed. That Alexander proved faithless to their hopes and his promises, they know. That he was one of those enemies of the human race, who put their heads together in horrid league against freedom, religion, and the rights of man, and in derision dubbed the Alliance Holy, is too true; and that in him, the main head of this many headed Cerberus, that guards the pass to bewildered Europe, is amputated, is surely matter of rejoicing to the world as well as to the church.

Constantine is reputed to be a man of an impetuous disposition, and fond of war; has a powerful party in the army, but little popularity. He long since declared himself in favor of the Greeks; and it is thought will soon make a diversion in the armies of the Porte, in their favor. In this light the exchange may be for the better. But on the other hand, he is represented as a man of profligate habits, void of refinement and principle. In this view, the christian has little in the prospect to cheer him. Whether hypocrisy runs in the blood, and dissimulation and deceit are to be added to his other faults, time will determine.

Meanwhile, let the church confide as she has done, in the King of kings; and trust her interests, not to the policy and selfish schemes of this or that prince of the earth, but to the Almighty Sovereign over all. The princes of the earth will rise in their turn, and shine for a while with their borrowed light; some resist and some assist the armies of the cross, and then go out; but the eternal purposes of God shall undisturbed, ride over the considerations of time, place, and circumstance, and effect in the end, his designs of love and mercy.

UNITY OF CHRISTIANS.

Party spirit and strife among christians, are not taught in the religion of the Bible. It must all be burnt up with the wood, hay, and stubble. Since Satan fell they have never entered heaven. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

The great Whitfield once preaching from this text, lifted up his eyes towards heaven and said:—Father Abraham! are there any Presbyterians in heaven? No! Any Episcopalians in heaven? No! Any Baptists in heaven? No! Any Methodists in heaven? No! Any Christians in heaven? *All Christians*, "we are all one in Christ Jesus."

REVIVALS OF RELIGION.

The revival in Whateley, (Mass.) continues to be in-

teresting. A person who lately visited the place, says, in a letter to the editors of the Recorder and Telegraph :

The aged and the young are bowing before the almighty power of him, who once said, with an all commanding voice, "Let there be light, and there was light." It was truly rejoicing to walk the streets, and enter the houses, and hear one saying, "I was born here"—another saying, "I was born there." Although I have visited many awakenings, yet I never saw a greater display of divine grace than there is at present in that part of God's vineyard. It is attended with so much delicacy that I hardly dare to mention the number of souls hoping—but it is rising one hundred. The good work appears to be spreading into the town of Williamsburg; and eight or ten there are already numbered as converts to Christ.

We are constantly rejoicing (says the Christian Watchman,) at the intelligence of revivals. It would be impossible to exhibit a full account of them all, without occupying a large portion of our columns on the subject. We will, at this time, briefly mention a few of the instances, which lie before us. There is a powerful Revival at Rome, N. Y. the number of converts is stated at 250, and the work is still progressing. In the parish of Agawam, West-Springfield, Mass. fifty have obtained hopes since the work began, and new instances of awakening are multiplying. For several months past there has been a pleasing work of God in Fabius, N. Y. Fifty-nine have been admitted to the ordinance of baptism. Twenty-eight have been baptized in Truxton, N. Y. and the revival continues. About 100 are thought to be the fruits of the revival in Middlebury, Vt., 20 of whom are students in College. The region around that highly favoured place, to a very considerable extent, is blest with an unusual share of divine influence. The towns around New Gloucester, Me. present a similarly interesting scene. Extraordinary accounts are given of revivals among our Methodist brethren in different parts of the country; in some districts *hundreds* are mentioned as subjects of conversion.

CONNECTICUT SUNDAY SCHOOL UNION.

The New-Haven African Sabbath School, and the Sabbath School of the First Church in Chatham, have become Auxiliary to the Connecticut Sunday School Union, making the number of Auxiliaries 45.

NOTICE.—It is particularly requested that the Secretaries of the Auxiliary Societies will forward their reports (according to blanks furnished) to the Secretary of the Con. Sun. Sch. Union, by the first of April next.

MONTHLY CONCERT IN BOSTON.

Mr. Anderson, Assistant Secretary of the Board, remarked, that the only intelligence of special interest which had been received at the Missionary Rooms during the past month, was from the Sandwich Islands.

After recapitulating the circumstances attending the visit of Rihoriho and his queen to England in 1824—their death—and the sending back of their bodies to the Sandwich Islands, in the *Blonde* frigate under command of Lord Byron

a relative to the late poet, he read from the journal of the missionaries at Honoruru, an account of the manner in which the embassy was received, and of the ceremonies attending the interment of the royal remains. The frigate arrived in the harbour of Honoruru in the spring of 1825; and soon after, viz. on the 7th of May agreeably to arrangements previously made, Lord Byron and the various scientific gentlemen on board, landed under a salute. They were received in a Hall about 50 feet in length, at the head of which sat the young king, with the chief women on the right and the chief men on the left; all dressed in the style of Europeans. Lord Byron having taken an early opportunity to deliver the presents forwarded by his British Majesty, Karaimoku, the Prime Minister, arose and signified how happy he was made by the presence of the British embassy, and after the reciprocation of similar feelings on the part of Lord Byron, proposed that on so interesting an occasion, they should unite in prayer. This proposal being approved, prayer was offered by one of the missionaries. Suitable refreshments were then brought forward, and partaken of in the most orderly and becoming manner. Every thing was conducted in a way which would do honour to Europeans or Americans. In the course of the interview, Lord Byron took occasion to express his good-will in behalf of the missionaries, and his desire for the success of their benevolent efforts. He also manifested towards them other tokens of regard.

On the 11th of May, the remains of the king and queen were landed from the frigate, contained in triple coffins of lead, mahogany and oak, and covered with rich tapestry, and other appropriate ornaments. The weight of the whole was 2200 pounds. From the sea to the Chapel, a distance of half a mile, two lines of native soldiers were ranged; through which, at a slow pace, moved the procession, consisting of the most distinguished persons on the islands, both missionaries and natives, together with Lord Byron and others from the British frigate. Minute guns were fired during the whole of the procession, accompanied by the tolling of a bell. At the door of the chapel select portions of Scripture were read by the chaplain of the frigate; and afterwards, within doors, a funeral sermon, accompanied by other religious exercises, was preached by Rev. Mr. Bingham, from 1 Cor. xv. 21. "Since by man came death, by man came also the resurrection of the dead."—The procession then moved from the chapel to the building where the bodies were to be deposited; on arriving at which, the seamen stood with arms reversed during the solemnities of interment, and the whole was closed with singing a hymn in the plaintive tune of Pleyel's.

At an inquiry meeting held at Honoruru on the 18th of May last, about 30 individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing in most cases from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 23th, it was pleasing to notice several

chiefs and others, expressing in the most decisive manner, their scruples of conscience relative to the propriety of attending a scene of amusement on Saturday evening.

On the 30th it appeared at Honoruru alone that no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season. One of these was Richard Karaaiulu, who was formerly connected with the Foreign Mission School at Cornwall, but left without giving evidence of conversion. Two others dated their hope about two years ago; but most had their minds impressed since the insurrection at Tauai. The observation of the missionaries entirely harmonized with this statement.

On the 6th of June an interesting Council of Chiefs was held, attended by Lord Byron and others, in which they determined to support the claims of the young king. The council was closed with prayer.

In the month of August last, nine chiefs were propounded for admission to the church; among whom were, Karaimoku, the Prime Minister, and Kaahumahu, the favourite queen of the late king Tamahamaha, and the most powerful woman on the Islands.

At Honoruru, Karaimoku has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense. The amount of printing done by the press at this station, at the latest date of the journal, was,

15,000 copies of a Spelling-book,	
2,000 do.	Hymn-book of 60 pp.
1,000 do.	Catechism,
1,000 do.	Scripture Tract.

And it was stated that before an edition of one of the Gospels could be struck off, there would be at least 10,000 native readers! *Rec. and Tel.*

AMERICAN BIBLE SOCIETY.

The Christian Spectator contains the following extract of a Letter from the Agent of the American Bible Society to Dr. Jacob Porter, of Plainfield, Massachusetts, dated August 20, 1825.

Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the republic of Colombia, has recently been formed under flattering auspices, approved by the government, and not opposed,

except by a few bigotted priests; most of them being in its favour, and a clergyman of St. Dominic, who once held a principal place in the Inquisition, now the zealous and devoted secretary of the society. Shall we not exert ourselves to meet these favourable events and favouring providences? What think you of a Bible Society at Plainfield, or as a branch of the Hampshire County Bible Society? You have in Plainfield 936 inhabitants, say 187 families. If one half of these families could be induced to become members and contribute fifty cents a year to such a society, you could raise about forty-six dollars to supply the destitute inhabitants with the Bible, or aid the parent institution in its great design. If each of the towns in Hampshire should do the like, it could yield from its 26,500 inhabitants \$1,325 a year, that is, \$139 more than it has raised by its county society in nine years. And could not one half the families in Hampshire county be induced by proper efforts, to give fifty cents a year, to spread the word of God among the millions of destitute of our country, the tens of millions of the south, and the hundreds of millions of our guilty world?

I know I have every thing to hope from your attachment to this cause, and I trust much time will not elapse before I perceive fruit springing from these hints.

I remain, in great haste, your friend and obedient servant,

J. NITCHIE, agent
of the American Bible Society.

FROM THE CHRISTIAN SPECTATOR.

FLATTERY.

The Christian religion enforces on all its disciples, sincerity. We are taught in it, to believe ourselves continually under the view of a God, who sees the heart, and who, being sincere himself, forbids all dissembling in those who profess to worship him. The same spirit must govern us in our intercourse with mankind. Our language should be the image of our thoughts. When we reprove, it should be with tenderness; when we praise, it should be for the encouragement of modest worth, which is prevented from a full exertion or its own powers by too mean an opinion of itself.

Yet, if we look into the world, we shall see that this sincerity is rarely found. Even among the professors of religion, we can seldom point to the individual of whom we can say, Behold an Israelite indeed, in whom there is no guile! Truth has almost forsaken the tongues of men, because sincerity is corrupted in the heart. Lying is universally allowed to be a detestable vice, yet there are lies which are very generally tolerated. If every word which, from design, makes an impression on the hearer's mind different from that in the speaker, be a falsehood, how many must be involved in the charge of falsehood! Truth is a rigid power; and there are very few who, at all times, consider her dictates, or bow to her laws.

What is *flattery* but a kind of complimentary lying? Do men in the praises which they bestow commonly mean what they say? There is no greater proof of the immense power of self-love in blinding our eyes, than the fact that we so often receive the testimony of the flatterer when it is in

our own favour. Nothing is too gross to go down, when it is addressed to pride, that prevailing weakness of the human heart. O king, live for ever, was the ancient exclamation when they approached a despot's throne; and a poor dying worm almost believed himself an immortal god.

In reading the ancient poets, we are sometimes astonished at the extravagant compliments which were paid by indigent genius to greedy vanity. We are shocked; and we almost wonder that even the object of these adulations himself did not see through the deceit, and requite his parasites with resentment rather than approbation. Virgil, not knowing any spot on earth good enough for Augustus, promises him a place among the stars after his death; and modestly begs him not to be in too much haste to go thither. Horace repeatedly traces all peace, all plenty, all the blessings of life, to his fostering hands. We read these praises with smiles; but to the ancient emperors they were very serious things. No wonder they became such monsters of iniquity! How could ears delighted with such music ever bear to hear the truth? But the man who never hears truth, will soon forget her form and features; he will forsake her as a guide, or remember her as an enemy.

A blind friend is the worst enemy a man can meet with, and a sagacious enemy often proves to us a useful friend. We are so partial to our faults, that we never see them in their magnitude until they are reflected to us from some foreign source. A soldier is formed by combat, and a good man often becomes better by opposition. Censure at least makes us humble, and it ought to stimulate us to amendment. When we hear a fault, we are at first tempted to deny it; but solitary meditation often leads us to suspect that it may at least be partly true. But if a man's vanity follow him into the closet; if he thinks himself as faultless after reflection as he did before it, he is a hopeless character. We may say the worst thing of him that can be said—*He's just fit to be flattered!*

Men will be perfect when they are as willing to hear reproof as they are commendation. But judging from observation, the day is very distant.

We are told by an ancient writer always to regard a flatterer as a person who is trying to deceive us; we may add that he is trying to deceive us on the side where we are most open to deception. He is a dangerous foe, attacking the weakest part of the garrison.

There are some situations in which flattery is peculiarly pernicious; to no person more than to a minister of the gospel.

A minister is a kind of little monarch, to whom some minds are held in peculiar subjection. He is a public man, a teacher, and his very existence depends on his credit. He is a weekly author; and Pope has remarked (probably from experience) that from the moment a man commences author, he is no more to hear the truth. All these circumstances lay him open to adulation. In the very ministrations of the sanctuary, he is in danger of becoming his own idol. It is too often the case, that the man who is flattered much loves flattery. In this case, as in many others, the relish comes from the habit.

In a certain book, which shall be nameless, because of doubtful influence, the effect of flattery upon a mind, by no means vicious or weak, is stri-

kingly exhibited. A servant was once taken into the service of a bishop, and his business was to tell the prelate whenever his sermons began to grow defective, through a remiss or superannuated mind. "O," said the servant, "that can hardly happen; your lordship preaches so eloquently, you retain such liveliness of fancy, and vigour of mind, that you will continue to edify and delight your audiences for many a year to come." "No flattering," said the bishop: "I wish you to be faithful; and if I should find that you do not give me timely notice of any failure which may happen to me, I shall dismiss you from my service." His lordship soon after had a fit of the apoplexy, from which, however, he recovered, and endeavoured to preach. But his sermon was far below his former efforts; every body remarked it; and the servant thought himself bound in honesty to hint the fact to the bishop. He did it as softly and gently as possible. "What?" says the bishop: "then you say I am sunk into dotage?" "O no, sir," says the man; "your last sermon would be excellent, preached by any other person: I only said that the people thought it not quite equal to your usual performances." "I understand you," replies the bishop; "how much do I owe you? bring in your bill. I won't have such a booby in my service any longer. Go; leave me; you are an active clever servant; I only wish you had a little better taste." Such was the conduct of a man who had flattered himself into a belief that he hated flattery.

There is one reflection which, if we would pause to think, might abate the effect of praise on a clergyman's heart. It is often given without reflection, merely for the sake of saying civil things; and supposing it to be never so sincere, it after all makes him only the hero of a parish. The admiration of ignorance is no proof of excellence; not to mention higher considerations.

One of the English divines declares there is such a thing as a lying ear as well as a lying tongue. Truth is always more pleasing in discourse than falsehood, unless the falsehood has some accidental sweetening; the two most common are, detraction and flattery.

Life is a state of probation; and probation implies opposition and trial. There is no integrity that can withstand constant adulation. What is the reason that pedagogues, and some professors of colleges, give themselves such airs of importance, and always appear arrayed in the arts of little great men? Originally they were like other persons, and modesty and simplicity of character might have been their peculiar merit. But when they ceased to be surrounded by equals, when they became surrounded by minds over which they were accustomed to predominate, they forgot their own imperfections; they judged their own character by the influence they exerted. The man became ridiculous from the very moment his station became respectable.

Through the whole round of human life, it may be established as a maxim, that it is dangerous to be a public man. It fosters some of the worst passions of the heart. It requires frequent self-examination, and a strong fixing of religious principle, to counteract the influence. He that can see through a fallacy that flatters his pride is a rare character; yet, rare as this attainment is, it is absolutely necessary to our being virtuous or useful.

FROM THE NEW-YORK RELIGIOUS CHRONICLE.

PRESBYTERIAN EDUCATION SOCIETY.

ACADEMY AT BLOOMFIELD, N. J.

The Rev. Dr. Armstrong having resigned his situation as principal in the Bloomfield Academy, the Board of Directors of the Presbyterian Education Society, at their meeting in New-York, January 9th, 1826, adopted a plan for the future regulation of that institution, with a view to render it more extensively serviceable to the church in the education of her beneficiaries, candidates for the sacred office, as well as to maintain, and if possible increase its reputation, and its usefulness to the community at large, as a Classical Seminary.

The general superintendence of the Academy is vested in a Board of Trustees, to be chosen annually by the Directors of the Presbyterian Education Society, who are to maintain a constant and careful inspection over its concerns. For the ensuing year, the Rev. Dr. Spring, Rev. S. H. Cox, and Rev. Ward Stafford, of the city of New-York; the Rev. Wm. T. Hamilton, Theodore Frelinghuysen, Esq. and J. C. Hornblower, Esq. of Newark; Rev. Samuel Fisher, of Patterson; Rev. Dr. Hillyer, of Orange; and the Rev. Gideon N. Judd, and John Dodd, Esq. of Bloomfield have been appointed Trustees.

It is intended to engage a gentleman of suitable qualifications, to be styled the Supervisor of the Boarding department, who shall reside in the Academy, assume the entire management of the domestic concerns of the establishment, and co-operate with the Principal in the general government of the students.

Mr. ALBERT PIERSON, a graduate of Princeton College, who has for several years held the office of Classical Teacher in this Academy, and whose superior skill as a mathematical, as well as a classical instructor, has been honorably attested by Dr. Lindsley, and other eminent scholars, who have received pupils prepared by him for college, has been appointed Principal, with power to select his own Assistants. From the known talents, tried faithfulness, and well established reputation of the Principal, the Trustees feel a pleasing confidence that the students will be judiciously and solidly instructed—their morals carefully guarded, and their whole deportment vigilantly superintended. It is expected that these new arrangements will go into operation the first week in May next; from which time, charity students preparing for the ministry under the care of any of the several executive committees of the Education Society, will be received into the Bloomfield Academy, and provided with board and washing, for \$1 weekly. Other students will be boarded for \$1 75 a week, but must furnish their own beds, and pay a reasonable additional charge for washing. Every student, without distinction, will be charged \$24, annually, for tuition.

The Trustees intend to procure a suitable lot of ground near the Academy, to be laid out as a garden, for the benefit of the institution: this shall be called the *Education Garden*;—and a regulation has been adopted, which, it is believed, will be approved by the public, and be found at once advantageous to the Education Society, and useful to the students. All beneficiaries educated at the Bloom-

field Academy, and all others, whose parents or guardians consent to the arrangement, will be required, (except in unfavorable weather,) to spend a portion of every day, not exceeding 2 hours, in the cultivation of the Education Garden, under the direction of the Principal and the Supervisor. This regulation presents the two-fold advantage of cherishing habits of patient industry and contributing to the health of the students. The Academy will thus be conducted on a plan entirely new. The responsibility, in a pecuniary light, rests on the Education Society, and failure will bring a heavy loss upon its funds. But as this institution will now be the child of the Church, as it is intended to subserve the interests of the Education cause, and as it presents important advantages hitherto unattainable by the patrons of pious beneficiaries, it is hoped that the public will appreciate this great object, and yield it liberal support. Executive committees can here educate their young men economically and well; nor do the Trustees doubt that gentlemen who wish to give their sons a classical education in the country, will find in the Bloomfield Academy, advantages equal in every respect, to those furnished by any similar institution, and on very moderate terms; while they will have the satisfaction of knowing, that in placing them here, they are materially assisting to impart to many young men of talents and worth, that knowledge which shall raise them from obscurity, to respectability in society, and usefulness in the Christian Church.

W. T. HAMILTON,

Secretary of the Board of Trustees.

Newark, Jan. 17th, 1826.

N. B. At their meeting in Bloomfield, January 17th, 1826, the Trustees passed a resolution, recommending to every congregation of the Presbyterian Church favorable to the Education cause, to furnish a bed room with beds, bedding, and all the furniture requisite for two charity students; and they engage that every such bed room shall bear the name of the congregation by which it has been furnished.

Committees will be speedily appointed in New-York, Newark, Bloomfield, and other places, to receive agricultural produce, groceries, furniture, kitchen utensils, articles of clothing, or of bedding or linen, which the liberal friends of the Education cause may present as donations to this Society, for the use of beneficiaries in the Academy.

WM. T. HAMILTON.

THE TRANSFORMING POWER OF GRACE.

Henry Martyn—a man whom the holiness of his life, and the circumstances of his death, have invested with a species of martyrdom, was originally irritable and easily inflamed into a high degree of passion. Such was at times the excess of his anger, that on one occasion, he threw a weapon at one of his intimate friends, which passed close to his heart, and penetrated the wainscot behind him. All who were present stood aghast at this narrow escape from the fatal consequences of passion, and his friends exclaimed;—"Martyn, if you indulge these tempers, you will be hanged for murder."—But widely different were the designs of Providence. It pleased God to touch him by the sacred influences of his Spirit, and this once irritable and headlong man, became one of the mild-

est and meekest of human beings. Exposed to considerable opposition and provocation on account of his strict profession of religion, he was seen to encounter and defeat it by a quiet constancy and sweet endurance almost peculiar to himself. He almost literally, when smote on one cheek, turned the other; and when stripped of his cloak, bade them take his coat also. Those who can now recall his revered image, cannot separate from it that meek and quiet smile which was but a faint index of the patient soul within. He is gone to his rest, his memory leaves a precious odour behind it. "Even from the grave," may he teach, what it was his living labor to inculcate, the boundless power of divine grace to transform the sinner, and to sublimiate the saint. If the tribute of praise from those who loved him, were permitted to mingle with the applause of heaven, and to constitute a part of his present joy, he will not regret to see this monument erected to signalize the triumphs of the Spirit of God in his own person, and to animate his successors in the battle in which he fought and conquered.—*Chrs. Obs.*

SABBATH SCHOOLS.

There are, it is calculated, in the United States, about 3,000,000 children, and all these children are in the common course of things to become the future actors in the affairs of this nation. A goodly portion of these are the offspring of poor, and very many of profligate parents; and what is to prevent these from following in the steps of their vicious parents, and becoming pests to society, and ruinous to their families? I answer, by instilling into their minds the moral sentiments of the gospel. And where can the children of families, struggling with all the wretched attendants of immoral parentage, poverty and want, and nakedness, hunger and cold—where can such children receive such instruction, but in these institutions, thrown open by the benevolent for their *gratuitous* reception? It is next to an impossible thing that such children should receive good instruction at home; and allowing there are parents who are every way capable, how many are there who are willing to assume the function of moral teachers to their offspring? It is true that there are parents who permit their children to roam about our streets and wharves, idle and ignorant, and of course mischievous. It is also a fact, and happy I am in acknowledging it, this number of young rogues is considerably less than formerly. I can well recollect some five or six years since, what numbers of these idle boys used to swarm daily upon our wharves, somewhat to the annoyance of mercantile business, and fitting themselves for becoming not the best members of a civil and intelligent community. Then truancy was a common crime, and juvenile broils between north-ender and south-ender, this streeter and that streeter, were carried to mutual violence and danger.—These and other evils are in a great degree mitigated; but if there remain but ten or a dozen whom the benevolent exertions of the city or private individuals have not reached, who knows the mischief that might be occasioned by letting loose even twelve rogues to disturb the peace and order of society?—The institutions of our public schools was a noble undertaking. They have raised many a youth to a distinguished rank among the in-

telligent, the industrious, and the honourable of the land. They have given intellectual energy to many, who but for them would have been content to leave mind where it was in the dark ages—in the hands of the few, the powerful, and the wealthy. Indeed people every where have found that the opiate for all moral disease must be given in youth. The aged have passed the ordeal of public life, and are fast gathering to the sepulchres of their fathers. Their influence has been felt by one after another. It is too late for them to think of forming characters for this life. What they are they cannot now change for what they might have been. Venerable old age! All must at length arrive at that goal. Our task will soon be done. Our little day of life will soon have an end, and we must follow one after another down the steps of time to the cold, damp apartments of the house appointed for all living. The middle aged! These are the men who are now busy on the stage of life; men on whom almost exclusively, the interest of all societies depend; men who are in the full bloom of physical and intellectual strength—the very vitality of civil, mercantile and mechanical life.—Whatever is done previous to arriving at this period, is done with an eye to the duties and occupations of it. Here then we arrive at our point. It is the preparation of these youthful minds for duties the most important, and the most arduous; and while we appreciate duly the salutary influence of public schools on the moral as well as mental faculties, we view Sunday schools as exerting *directly*, a powerful moral force on the tender, though unformed minds of nearly one million of children. It is a fact well attested, that many of these children receive here the veriest elements of education, and to many their first school has been a Sunday school. They are taught to read; and by explanation they are taught to understand what they read. This also is aimed at in their recitations. They are taught to recite perfectly; and this is of invaluable importance, inasmuch as it strengthens the memory, and fits the pupils for instruction on a larger scale, and will be of valuable service to them in all other concerns of life. They are likewise entrusted with books from a select library attached to each school, and habituated to reading during the leisure hours of the week. This too is of great importance.—Let the young by all means cultivate a taste for reading. It will draw them from the thousand follies and indiscretions of youth, not only to the pleasures of a well cultivated mind, but also to the purer satisfaction of a mind governed by the dictates of virtue, morality and religion. These schools foster in no small degree a literary taste, though it be not strictly their intent. Reading and committing to memory are great helps in the path of knowledge, and he that uses these means may soon rise above the ignorant and degraded of his species.

Bost. Gaz.

THE COVETOUS PROFESSOR.

Covetousness may be said to be the easily-besetting sin of the religious world. It is accounted, at most, a venial fault, by persons professing christianity; and sometimes even applauded as a virtue, and dignified with the names of wisdom, prudence, and discretion. Take an accurate and impartial survey of the churches planted among us;

and there will be found, not indeed the profane blasphemer, the intemperate drunkard, the sensual libertine, but a species of character which is no less stamped with the divine abhorrence—the contracted avaricious worldling, whose grovelling soul feeds on the dust of the earth; or, (to adopt the representation of Bunyan) “men who can look no way but downwards, having muck-rakes in their hands, with which they scrape together the straws, small sticks, and dust of the floor, regardless of the celestial crown which is proffered them.” This evil disposition may be compared to an asp, fostered in the bosom of the church, and nourished by her blood, while it distils a secret but powerful poison through her whole body. To change the metaphor: it is an inveterate disease, preying on her vital parts, undermining her constitution, robbing her countenance of the bloom of health, and threatening her dissolution.

There are many to be found, both in the church and in the world, whose characters are not strongly marked with any distinctive features—no bold outlines offer their aid to the intellectual artist, who attempts to pourtray their moral aspect; yet, from the bent of whose affections, and tenour of whose conversation and conduct, it is not difficult to guess their ruling passion. Such is *Avaro*, who has not only made a profession of religion these many years, but also stands in the relation of church membership; and yet of whom there is too much reason to conclude, that his prevailing passion is, a “love to this present world;” that *gain* is his godliness, and mammon the idol at whose shrine he daily prostrates himself.

The influence of a worldly disposition on the religious character and devotional habits, was painfully manifest in the example of *Avaro*. It lowered his standard of moral principle, not only below that of scripture, but even below that which is acknowledged and practised by the world—rendered his conscience flexible in cases where his personal interest was concerned, however severely he might be disposed to judge the consciences of others—induced him to practice mercenary and selfish tricks, bordering on injustice, in which a mere man of the world would blush to be detected—and led to a thousand inconsistencies, and even discords between his professions and conduct. As, for example: he acknowledged the moral and religious duty of “keeping holy the Sabbath day;” yet a sudden emergency of worldly business, or some very advantageous scheme, would cause him to give up a part, or the whole of that day, to private and common purposes. Sometimes a considerable part of that day was spent in travelling, as the least important part of his time; nor does his conscience ever accuse him, if he call in by the way, while his horse is baiting, and hear a good sermon.—It chilled his devotional ardour; made him cold and formal in the discharge of religious duties, intruded into those hours which were spent in the sanctuary or closet; like an oppressive burden, it weighed down his religious affections; enfeebled his arm when extended towards the mercy seat, or benumbed his faculties when directed to religious subjects.—Perhaps many who glance at this paper can sympathize with *Avaro*, while they lament the baneful influence of a worldly spirit; can testify, from personal and painful experience, the tendency of such a disposition to chill the ardour of zeal, to extinguish the flame of strong af-

fection, and to incumber and impede them in “running the race that is set before us.”

It is true, *Avaro* listens with apparent joy to the news of an eminent revival of religion at some remote place, or the formation and establishment of new churches; but if the tale be followed up, by presenting a well authenticated case, or a pressing entreaty to render them some pecuniary assistance, his joy is extinguished; the sullen gloom of dissatisfaction, or the churlish frown of malevolence, lowers on his brow. He took care to keep distinct his ideas of the excellency of the gospel, the value of religious knowledge, and the exertions necessary for the support of the one, and extension of the other. Fondly would he dwell upon the thought, that the cause of God cannot need a feeble arm of flesh for its preservation in the world, and that to lay a stress on human exertions is tacitly to distrust the power and grace of God, to touch with an unhallowed hand his holy ark.

Through the coldness with which plans of comfort and usefulness were received by him, when submitted to his consideration, many projects which promised to yield a luxuriant harvest were nipped in the bud, and the benevolent intentions of others frustrated; so true is it that “one sinner destroyeth much good,” that we cannot serve God and mammon. So important the advice of inspiration: “Take heed and beware of covetousness—love not the world, neither the things that are in the world; for whoso loveth the world the love of the Father is not in him.”—*Theolog. Mag.*

ANECDOTE OF DR. D——,

Illustrative of the difference between a speculative and practical knowledge of the truths of the Gospel.

With the most splendid talents and highest improvements, the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Learned men are not always pious. Nay, among those who have advanced far in science, and acquired great reputation for their extensive researches, and vast erudition, are often found the most implacable enemies to both natural and revealed religion. A very singular instance, which illustrates the difference between speculative and practical knowledge, and which is worth preserving, is sent for that purpose to be inserted in the *Christian's Magazine*.

Dr. D—— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the university of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honors conferred by some universities on the continent of Europe. He had published a treatise in Latin, *de Systemate Leibnitiano de vera miraculi Notione, et de speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time drew students to attend his lectures, from every quarter. Dr. D—— professed a deep reverence for the christian religion. He had studied the doctrines, was thoroughly learned in the argument by which they are maintained and defended, and had deter-

mined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed that nothing more was necessary to fit him for the ministry, or render him safe as it respected his own peace and happiness.

A friend who was in habits of intimacy with him, calling one morning to see him, observed a pensive air, and an unusual seriousness mixed with distress, in his countenance, which prompted an immediate inquiry respecting the cause of his disquietude. Without the least reserve, he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved and with whom he had lived in the strictest bonds of friendship, from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity, with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty, depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain from all he knew of the Gospel. He had now become as calm as under such impressions it is perhaps possible to be, and appeared sincerely desirous of instruction. "Tell me," said he, with great eagerness, "tell me where and how a wounded and accusing conscience can find peace? What must I do to be saved?" After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, and the imputation of his perfect righteousness, by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information: you are intimately acquainted with the doctrines of the Gospel. "It is true," he replied, "it is true, I am acquainted with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative, I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of grace as a condemned sinner, or with what exercises and in what way to come to Jesus, than the most ignorant creature on earth." "Sit down," added he, "and instruct me."

An instance so striking and pointed seldom occurs, where a man of great learning and information, even in the truths of religion, was laid as low at the footstool of sovereign grace, as the most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed. It need only be added, it pleas-

ed the Lord to direct his humble convert, and bring him through faith in Christ, to joy and peace in believing. He became some time afterwards a minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of a new heart, and the teaching of the Holy Spirit to salvation.

[*Chrs. Mag.*]

Who can calculate the good that may be done by one Christian sailor? From the nature of his business he is brought into contact with a great variety of characters, and, acting as he does, from an infinitely superior principle to the men of the world, it may naturally be supposed that the difference of his conduct from that of his associates, may lead some to inquire what the cause of the difference is, and that they may thus be led from one step to another, until effectually convinced of the infinite superiority of that religion which is founded on the belief of the doctrines taught in the Bible, over every other. But his influence in disseminating the truths of religion will be most sensibly felt in heathen ports.—*Mar. Mag.*

Obituary.

It has been remarked, that aged people have been more exempt from the prevailing epidemic which is travelling through our land, than the middle aged and the young. Yet in some instances, it has proved fatal to old people.

In this city, we have to notice, during the present week, the death of Captain Wm. Brinthal, aged 80; Mrs. Anna Hubbard, widow of the late Mr. Levi Hubbard, aged 85; on the 8th inst. Mr. Bishop Dodd, a revolutionary hero, aged 71; on the 12th, Mrs. Lydia Moulthrop, wife of Captain David M. aged about 45; on the 14th, Thomas, son of Mr. Joel Slater, aged 4.

At Milford, Mr. John Smith; widow ——— Newton.

At Brookfield, on the 9th inst. Mr. Daniel Hawley, aged 60.

At Berlin, on the 4th inst. Mr. William Hooker, aged 70. In the revolutionary war, Mr. Hooker was associated with a band of music consisting of eight individuals, which was raised in Hartford in 1777, and attached to the regiment commanded by Col. Webb. As the other seven have all been heard from within a few months, it is believed that of this veteran band, he is the first numbered with the dead.

At Saybrook, on the 5th inst. Mrs. Phoebe Tiffin, aged 51.

At Wallingford, on the 19th ult. Mr. David Austin, aged 42 years; on the 29th ult. the wife of Mr. Dickerman Hall.

At Hamden, on the 3d inst. Mrs. Rebecca Thomas, aged 35, wife of Mr. Caleb Thomas. On the 6th inst. Mr. Levi Munson, aged about 33. On the 7th inst. Mr. Timothy Andrews, Jr. aged 35.

At New Milford, on the 1st inst. Mr. Thomas Wells, aged 73.

At Guilford, on the 7th inst. very suddenly, Mr. William Bradley, aged 17, son of Mr. Miner Bradley; on the 9th inst. Mrs. Clarissa Foote, wife of Dr. Anson Foote; Mr. William H. Collens, son of Mr. Friend Collens; Mrs. Diana Parmele, wife of Mr. David Parmele.

At Hartford, Mrs. Hannah Chenevard, 83, relict of Capt. John Chenevard.

At Middletown, Capt. Thomas Sill, 48; Mr. Jabez Ward, 36; Miss Mary Hobby, 14, daughter of Wm. J. Hobby, Esq. of Augusta, Georgia.

At Norwich, Mrs. ——— Cox, 35, wife of Mr. John Cox.

At Painesville, Ohio, Abraham Skinner, Esq. 71, formerly of East-Hartford, Conn.

At Charleston, S. C. Mr. George Brown, 22, son of Shubael Brown, Esq. of Brooklyn, Conn.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

ON THE DEATH OF MR. WM. LATHROP, OF NORWICH,
CONN.—FORMERLY A MEMBER OF YALE COLLEGE.

More full of blessings than of years, farewell
Dear Youth! the halls that caught thy earliest sigh,
And heard thy infant laughter's weary swell,
Drank the last glances of thy dying eye.

Still glow the hedges which thy hands had drest,
With verdant leaves, and clustering berries red,
The bright parterres, where oft thy footsteps prest,
Still put new flow'rets forth,—but thou art fled.

Their rugged brows who till'd thy cultur'd bound,
Felt the fond moisture of affection's tear,
As their hard hands by rustic toil embrown'd,
Were laid in sadness on thy sable bier.

To prize of humble honesty the part,
To be a widow'd mother's friend and guide,
Her counsellor, the solace of her heart,
These were thy honors, these thy youthful pride:

Not what the worldling chooses for his end,
'Mid venal gains, or revels wild and high,
But what the *Judge of Spirits* will commend,
When dust and darkness dim earth's pageantry.

Long must the sob and wail of grieving love,
Rise from the bosom of thy native bowers,
But in thy heavenly Father's home above,
Where storm nor mildew blasts the opening flowers,

Another golden lyre symphonious wakes,
Another voice inspires the rapturous strings,
Thine is the hand that warbling lyre which takes,
And thine the voice;—*Redeeming love it sings.*

H. S.

REFLECTIONS.

When I look upon the tombs of the great, every notion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposed them, when I consider rival wits, placed side by side, or the holy men that divided the world, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider this great day when we shall all of us be contemporaries, and make our appearance together.

A good book and a good woman are excellent things to those who know how justly to appreciate their value. But there are men who judge of both *only* by their covering.

Let your conversation with men, be sober and sincere; your devotion to God, dutiful and decent; let the one be hearty and not haughty, let the other be humble, but not homely. So live with men, as if God saw you; so pray to God, as if men heard you.

Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

MAGNANIMITY OF AN ITALIAN PEASANT.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer; and who, with his whole family, thus remained imprisoned by the waves, and in momentary expectation of certain destruction. They were discovered from the banks stretching forth their hands, screaming and imploring succour while fragments of this only remaining arch were continually dropping into the impetuous torrent. In this extreme danger, a nobleman, Count Pulverini, who was spectator, held out a purse of one hundred sequins, as a reward to any adventurer, who would take a boat and save this unhappy family. But the risk was so great of being borne down by the rapidity of the stream, of being dashed against the fragment of the bridge, or of being crushed by the falling of the heavy stones, that not one of a vast number of lookers on, had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into a boat, he by amazing strength gained the middle of the river, and brought his boat under the pile, when the whole terrified family safely descended by means of a rope. "Courage, (cried he,) now you are safe!" By a still more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow! (exclaimed the Count, and handing the purse to him,) here is your promised recompense." "I shall never expose my life for money, (answered the peasant,) my labour affords a sufficient livelihood for myself, my wife, and children:—give the purse to this poor family, which has lost all!"

NEW SPELLING BOOK.

Messrs. DURRIE & PECK, of this city, have just published a new Spelling Book, compiled for the use of schools by JAMES H. SEARS; entitled "A standard Spelling Book, or the Scholar's Guide to an accurate pronunciation of the English Language, accompanied with Easy Familiar and Progressive READING LESSONS."

"The author's design in this manual, is, early to initiate the young pupil into the principles of the Pronouncing Dictionary, by rendering him familiar with the use of the key to the vowel sounds, upon which, that and the present work are founded, as well as to facilitate the acquirement of a just pronunciation. For this purpose, the only possible plan has been adopted by which so desirable an object can be attained—that of classing the words in the spelling lessons according to the specific quantity of the vowel sound in the accented syllable." The different sounds of the vowels are contained in a key at the top of the page, and distinguished by the numbers, 1, 2, 3, 4, after the manner adopted in our pronouncing dictionaries. "And the only thing necessary to be understood, in order to have a perfect knowledge of the system, is, that all the vowels in the accented syllables, arranged under any figure, have exactly the same sound as the one to which the figure is attached."

Any improvement in the facility of instruction and abridging the toil of teachers, should be seized with avidity. The work has already passed through several editions in the state of New-York, and it has the recommendations of several literary gentlemen of the first respectability.

Teachers of Schools are respectfully invited to call and receive a copy of this work gratis, for examination.

We believe that a trial of this system would result in its general adoption.

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